

and on and drop down or communications coming directly from the "other world." They are intelligent, again, in the best proof of the genuine character of the communications, particularly the character of the communications, particularly the character of the communications, particularly the character of the communications. Are there any physical indications to show that the medium is acted upon by some extraordinary power while she receives these so-called spiritual communications? Certainly there are, though I have not seen them noticed by any of the spiritual writers. For several years I have been contriving various machines, on a similar or entirely different principle from those of Dr. Hare, and have received a number of communications of playing a very high order of intelligence through them, with the aid of several mediums in my own family. I will now state such facts as have come to my knowledge on this head.

8. On sitting down with her hands on the Spirit-board, there is usually no perceptible change in the appearance of the medium. She is not in a mesmeric state, and is wholly awake to all intents and purposes, but the following particulars may generally be observed, for I have narrowly watched all the appearances.

There is first a sensation of fullness in the hands of the medium after they are placed on the Spirit-board. Then they become quite cold. In many cases the hands on being placed on the board are seized with cramps or spasms which often extend to the arms up to the shoulders. Sometimes both arms are cramped at once, and are pained. Other mediums become sick or faint on first placing their hands on the board. These effects of Spirit influence are often quite perceptible according to the strength of the mediumistic power, if I may use the term power to imply an extremely passive state in which the medium becomes the mere instrument of a spiritual power. Any one may feel the coldness of the hands even in warm weather. This is a matter in which we can hardly be mistaken. The hands of some mediums are habitually cold. I may also observe that mediums, when otherwise healthy, have generally an extremely sensitive nervous system, or are subject to hysterical affections. In other cases they seem to be simply cold, callous, and passive, timid, and liable to be acted on by stronger natures in this world. A strong healthy constitution and positive character are generally, if not always, disqualifying conditions for this kind of mediumship. If these peculiarities are carefully observed, there will be little chance of deception in this kind of mediumship. Mediumship of this kind is generally more or less a peculiar abnormal condition, which can be traced by any observing or intelligent person.

In order still further to illustrate this matter, I will describe a servant girl I lately hired, who from some facts she told me, I expected would be a good medium. She had witnessed some extraordinary manifestations of Spirit-power at a farm-house not far from Belleville, and I had no doubt from some circumstances she related connected with these physical manifestations, as well as from the fact of her frequently having seen apparitions at the farm-house referred to, as well as at her father's farm-house in the neighborhood that she herself was one of the chief mediums. As soon as she placed her hands on one of my Spirit-boards, for the first time in her life her right hand became violently cramped, and the spasm gradually extended up to the shoulder. The girl was sincere and honest, perfectly free from all appearance of guile, and rather intelligent. She had taught school, and had rather a passion for light reading. Otherwise she was pliable and passive, and extremely indolent. In short, she was a very poor servant, but a good medium. She was a perfect medium in the hands of the Spirit, or of any nature stronger than her own. To show how perfectly passive she was, I may mention, that while communicating with a Spirit through her, I asked, "Is there such a place as Purgatory?" The answer I received was as follows: "No, there is no such place. It is a conceit. Alas, there are no burning flames as it is represented to men on earth. It is a hell of remorse." The girl is a Roman Catholic.

After first communicating by the Spirit-board, the girl's hands and arms were continually getting cramped, particularly when any female visitors came to the house. These cramps were often very painful and embarrassing, and I never found that the object of the Spirit was to get her to place her hands

on the board in order to give some communications to some one of the visitors. In order to relieve her hands and arms when it was inconvenient to converse with the Spirit, I tried a number of experiments with her. When her hand only was thus affected, I had simply to touch it with my forefinger for a second or two, and the spasm instantly was relieved. When it had reached her fore arm, I relieved her by grasping her elbow. If it had reached her shoulder, I laid my hand there and it was soon relieved. I could also relieve the spasm in her arm by laying my hand on her back between the spine and the shoulder affected. If, however, I laid it on the other side of the spine, it seemed to produce little or no effect. Sometimes as I relieved one arm the other would be affected, and thus I sometimes had much trouble in relieving her. I then thought of applying my hand to the back of the neck. This in a little while effectually relieved both arms. I should, however, observe that in the same manner I relieve all cramps and twinges in the hands by means of my "healing power."

Through this girl's mediumship, I received some highly intelligent communications, and some Spirits communicating through her, promptly answered questions I proposed to them in a manner utterly at variance with her cherished opinions or habits of thinking, and in a manner considering her natural capacity and antecedents, which put deception on her part entirely out of the question.

One day a Roman Catholic farmer who had written some beautiful pieces of poetry called on me. I asked him to put his hand on the Spirit-board. He did so, and the board began to move rapidly. He was frightened, and became quite sick and faint, and I had to help him out of the room until he recovered by drinking a tumbler of cold water. On another occasion a lady was at our house who is exceedingly orthodox in her religious views, and at the same time an excellent medium for the Spirit-board. A gentleman present was expressing some opinions respecting the Christian religion which were somewhat repugnant to our minds. Expecting that some Spirit would throw some clearer light on the subject, I asked the lady to place her hand on the board. She did so reluctantly, and it began to move freely, but being deficient in firmness and fearing that the gentleman might think that she influenced its movements to suit her own views, she resisted with all her might. Immediately her right hand was thrown out from her to the full length of the arm, and became perfectly cold and rigid like that of a corpse, and she could not bend or retract it. Then a spasm passed from the arm through her body and she fainted; as she fainted, the arm became relaxed. I then carried her to a sofa, and she afterward told me she felt a strange and uncontrollable desire to speak something, but she could not. My first idea was that she was stricken with paralysis, and I became much alarmed. However, she soon recovered. The next day the Spirit told her reproachfully through the board, "Why did you resist our influence?" I would mention more instances of this kind, but let this suffice.

For several reasons, I prefer communications through the "Spirit-board" to other modes of Spirit communication. Though its movements may, no doubt, be influenced in some degree by the mind or opinions of the medium and of those present, still, being a mode of communication more mechanical in its nature, I think it less liable to be tampered with than either "writing or speaking" mediumship; the latter especially. I merely wish to state facts as I have observed them in the hope that others may take up the subject in the same plain matter-of-fact style that I have adopted, and here, for the present, I leave the subject.

J. W. DENHAM WOODRIDGE.

SPIRIT INTERCOURSE.—No. 6.

The question why certain manifestations can not be obtained in the light as well as in the dark is only pertinent to the subject of our present inquiry so far as it suggests the possibility or probability of darkness being resorted to by impostors for purposes of deception. That supposition being removed, our inability to answer the inquiry is no argument whatever against the actual occurrence of the phenomena. But the invisible intelligences do not always operate in the dark. On the contrary there are manifestations quite as extraordinary as any of those before mentioned, which are constantly occurring in the full light of day. These are, as some-

one has indeed, that I can barely refer to some of those requiring a direct bearing upon the proof of Spirit intercourse, and which are so fully attested that there can be no doubt of their occurrence.

THE UNCONSCIOUS MOVEMENT OF FURNITURE, ETC.

This occurs with and without the contact of human beings. I have been carried around a room with great rapidity upon a heavy mahogany dining-table, with nothing touching it but my own person and the tips of the fingers of a gentleman and lady. Tables, chairs, and other articles are moved from place to place where no visible person is touching them. The mere movement of such articles might indicate nothing more than the presence of some unaccountable inanimate force; but they commence, cease, and are modified at request, showing conclusively that the movements are governed by an intelligent reasoning power.

Musical instruments, such as pianos and guitars, are played upon when they are in full view and no visible person is near them, and written communications are sometimes made when no one is touching the pen, pencil, paper, or other articles used.

Doors are opened and shut, locked and unlocked, without any visible human agency. The grasp of a well-defined hand is often felt. Sometimes a visible hand and arm, or part of an arm, but attached to no body, will allow itself to be shaken and examined by the persons present.

MANIFESTATIONS THROUGH MEDIA IN THE TRANCE STATE.

This is a very extensive and interesting class of manifestations. I shall, however, notice only such of them as afford clear proof of the presence of an intelligent power which can not exist in the medium. In this state the faculties of the medium are supposed to be in a state of abeyance, while his organism is taken possession of and used by the power manifesting itself. The trance may be more or less perfect; that is, the faculties of the medium may be only partially or may be wholly suspended, so that the influence of the extraneous power endeavoring to use them may vary from a slight impression up to an entire possession and control.

In this state a young lady having no knowledge whatever of music, has been controlled to play the most difficult pieces upon a piano with all the skill of a master, when upon being restored to her normal condition she could not play at all. In some instances pianos have been known to accompany players in the trance state by beating time with their own feet, and this notwithstanding the bystanders have endeavored to weigh them down by placing their whole weight upon them.

Communications have been received through media in the trance state both oral and written, in the French, German, Spanish, and other languages, when neither the media nor any person present had any knowledge of the language used.

Personations of deceased relatives and friends are given by media, showing the peculiarities of the deceased in gait, manner and habits, and also narrating incidents and facts of which the medium could not possibly have any knowledge.

Many other manifestations of various kinds might be mentioned, but I think I have adverted to enough to answer my present purpose. That all of those I have mentioned have occurred, is undeniable. They rest not merely upon the testimony of one or a few witnesses, but they are attested by the words of as respectable and credible persons as the country affords. Moreover, they are not only occurrences of past time, but they are still occurring now, every day, and by me who feels sufficient interest in the subject to take the requisite means of investigation may witness them for himself.

The witnesses who attest them are not exclusively, or even mainly, from classes of the community in which ignorance or overcredulity might be expected to prevail. All the learned professors furnish their full quota. Divines, physicians, chemists, and lawyers, ever accustomed to investigate and analyze, or I cross examine with the utmost nicety, as the rigor of fact, and especially of new and startling ones, before yielding their assent, cannot in the reality of these phenomena. Generally these conclusions have not been so arrived at until after numerous experiments with different media, and under a variety of circumstances calculated to test

Having thus arrived at the conclusion that these phenomena are produced by some intelligent being or beings not inferior to man, the next inquiry is what intelligent beings are there by whom they are, or can be, produced? This opens a very interesting subject, which I will endeavor to examine in another article.

FOURTY EIGHT SIX SIX.

The law of neutrality is worth the attention of an odd hour or two for more worthy purposes than so. Practically speaking, the President of the United States is a political controversialist. Members of Congress and just a better and greater possibility that they may yet be in a salable form we had like to have said our morning exhortations might reach and all derive material advantage by setting to "machines" whenever anything said or done by others is subject to be manipulated by themselves. Kirschtke had a "composure" born in the receptive state when he surveyed the part of the last Conference, he could not have a more than the sense that it is to be in the service of an individual world. We notice the high dramatic that we had in coming, he would have seriously accepted to fact to be a board. Efforts to bring domestic support with the New York Conference would have been to sympathize with its members, something that is a matter of effort and efforts of character. But, also, through several known "collaboration" and as the most overproducing and the "collaboration" was necessary to say, it might be judgment of company, and a preference for a state of colonial business, just as well before the month and more the reader will have in view the power of gathering out of the "collaboration" as the effect of the in effect once himself the trouble of state. The absence of freedom in the law and the practical effect of it on the other hand, even our hands will the duty of serving the law.

[illegible]

Expand our Circulation and Distribution

We have had a number of the Thakars lying on the shore which on all days sail to the shores of our island on the said island. They have a large quantity of very good fish and as many to collect.

PHILOSOPHICAL AND MORAL DEPARTMENT.

REPLY TO MR. SUNDERLAND.

FAIRER PASTOR. I closed my former article with my remarks upon Mr. Sunderland's ninth problem. I now commence with his tenth, in which he has much to say about "tests and test-mediums," and seems to be very much disturbed in his mind because mediums have manifested an unwillingness to submit to his demand for a test. I have had abundant evidence that Spirits can read the thoughts of their friends and enemies on earth; and being well convinced of this fact, and judging from Mr. S.'s writings, I can easily account for the repulsive manner in which he has been treated by mediums and the Spirits that controlled them. They treated him, as they do all others, exactly as he deserved, and as all impostors ought to be treated. I have investigated the character of what purported to be Spirit communications, as critically and as cautiously as is possible for any other skeptic to do, but with a sincere desire to learn the truth, and I have rarely met with any of the difficulties of which he complains.

And as for his assertion, that "before you can witness much you are required to obliterate your own reason, close your mental eyes and believe, believe, BELIEVE, without a shadow of a doubt, that you are really conversing with your dead mother, even while you know she is still an inhabitant of this rudimentary world," I do not hesitate to pronounce it to be utterly devoid of truth, as the experience of every honest Spiritualist will bear me witness. So far from its having the semblance of truth, it is well known that exactly the contrary is universally urged upon all, that they should investigate thoroughly and never believe without evidence, nor against reason. How any sane man who pretends to have any claim to a regard for truth, should publish such a palpable untruth, can not be accounted for on any other ground than that his desire to bring Spiritualism into disrepute, has rendered him perfectly reckless of what he says, so that he can accomplish his object. To do this without being suspected of his object he, in the first place, professes to be a Spiritualist and puts on a sanctimonious face, talks largely of his long experience and the innumerable opportunities he has had, and every now and then gives a stab at the very vitals of spiritual philosophy—makes positive assertions which have no foundation in truth, then reasons or draws conclusions from his false premises. If the foundation on which he builds his castle be false, the superstructure must necessarily fall. Indeed, the course which Mr. Sunderland has pursued in regard to Spiritualism, resembles that of a child who seeks to divert himself by building cob-houses to knock them down.

After playing in this way a while, he closes his remarks under his tenth problem, by gravely asking this question: "Does the reader marvel that I can not rely upon these Spirits which manifest themselves only through mediums, as my guides and protectors?" No, Mr. Sunderland, I for one do not. A man might as well expect to find a safe and reliable guide and protector for his disordered imagination by placing himself before a looking-glass.

I come now to what Mr. Sunderland calls "Problem XI," but before I proceed to comment upon it, or take into consideration his remarks which follow it, I will enter my protest against its being a "problem" either in form or spirit. According to Webster, a "Problem is a question for solution." Now this is not put down as "a question for solution," but is a positive unqualified assertion, in the following form: "In the case of the writing or speaking media, it can not be shown either where their own nervous functions cease, or the really spiritual part of the performance commences!" Now what right has he to say "it can not be shown?" Does he claim to possess all knowledge? I contend that I can, with my feeble capacity, show, and will show to the satisfaction of every candid reader before I close, just "where the really spiritual part of the performance commences" with some writing mediums. And the fact that Mr. Sunderland is still in ignorance as to the matter, does not prove that all the world is in darkness.

Again he asserts, what is not true, that "the candid of all parties are compelled to admit that no satisfactory rule can be given for detecting the truly spiritual," etc. This is not so. "The candid of all parties" neither do, nor are they "compelled, to admit," any such thing. It is the mere assumption of Mr. Sunderland.

The rule I shall give is this: When a medium is influenced to write, and does write, contrary to her own opinions and the opinions of all present, or on a subject foreign to the thoughts of either, in any form, you may safely take it for granted that it is dictated by a Spirit from the Spirit-world. And the moment a medium begins to write upside down and from right to left, or in a circular form without moving the paper, and with greater rapidity than any person in the form can do, you may safely conclude that the "really spiritual part of the performance" has commenced, and that neither the "nervous functions" nor psychology has anything to do with it. In all my experience I have found the communications received under such circumstances, have always proved correct and truthful.

Again he says, "The best of what are called 'seeing mediums' have 'seen the Spirits' which made the raps through bogus mediums." This assertion needs proof, coming, as it does, from one whose statements have been proved to be unreliable. I would not wish to be understood to accuse Mr. S. of intentionally uttering a falsehood; but that he is as liable to err as any man, and that he is now laboring under most egregious errors in regard to the spiritual philosophy. I have no personal knowledge of him, but judge him by his writings to be of that class of men who, like Bly, Paine, and some others, have a greater desire to make themselves notorious, than to be really useful in the world, and are not always very scrupulous about the means they use to effect their object.

Mr. S. next jeeringly alludes to "a lady speaking with her eyes shut," as if the mere fact of her eyes being shut is all that attracts people to hear her. Well, that may be the case with him, but this is not the case with true Spiritualists. They are governed by a more noble impulse, motives which Mr. Sunderland seems to be incapable of appreciating, and therefore ought not, perhaps, to be censured for considering it a ridiculous performance.

Mr. S. Then winds up his comments in regard to this eleventh proposition, by delivering a sort of homily to "candid Spiritualists," concerning the danger attendant upon persons who allow themselves to act as mediums, and alludes "to the numerous cases of insanity which have occurred, and many of which [he says] have been followed by suicide." Now this is what I should call using orthodox thunder, a bug-bear created for, and used by, the clergy as a kind of backfire to draw the attention of the people from the fact that thousands have become insane by, and have committed suicide under, a religious excitement caused by their preaching. I challenge Mr. Sunderland to substantiate by credible testimony, one single case of suicide primarily caused by Spiritualism. And so far as relates to insanity, I have to say that according to the reports of the lunatic asylums, the number of those who are insane on the subject of Spiritualism, is less than one-third the number whose insanity is caused by religious excitement upon the orthodox creeds; and so far as my acquaintance extends, I know of no one who has become insane in consequence of their belief in Spiritualism, while many have been thereby restored to their reason by embracing its teachings.

But, says Mr. S., "how are we to account for it, that so many media in different localities have renounced their mediumship," etc. In this I presume he alludes to Mr. Randolph, Mr. Bly, and some others. Well, Mr. S., I will tell you how I account for the renunciations of these men. They converted their mediumship into a money-making business, thereby making merchandise of spiritual gifts for unhallowed purposes. This caused highly developed Spirits to withdraw their influence, (if they ever were under the control of such Spirits) and either, low or undeveloped Spirits "obsessed" them, whose influence is always hurtful to those who are influenced by them, whether from the Spirit-world or this mundane sphere. And these mediums thus became the victims of their own treachery, and reap the just reward of their own doings. So far as my observation extends, this has been the destiny of most mediums who have voluntarily itinerated for gain. And I have about the same confidence in the spirituality of such mediums and those who advertise the particular time when they will exercise their mediumistic powers, as I have in the stated prayers of the clergy, which are a part of the religious services for which they receive a stipulated reward in dollars and cents. My experience has taught me that the best and most reliable communications are obtained from Spirits in private families, where the medium is attended by only a few honest seekers

after truth, whose minds are in harmony with each other. By this I do not mean that it is indispensable, or even requisite that they should be believers. No person of common sense (except he be a bigot,) either in this world or in the Spirit-world, would require any one to believe without evidence; and Mr. Sunderland's representation to the contrary, about Spirits and Spiritualists, is a down-right slander.

That it is possible for most, if not all kinds of mediums, wittingly or unwittingly to deceive and be deceived, is not disputed; but that this proves that we can never place any reliance upon any communications purporting to come from the Spirit-world is preposterous. Every well informed Spiritualist knows better. Because some of the Bible prophets (who were only mediums) prophesied falsely, shall we discredit the whole of them as unreliable, and decide, as Mr. Sunderland does, that "we can have no revelations from the Spirit-world through mediums"? To discriminate between the false and the true, we must exercise our reason. And suppose we sometimes find we have misjudged; is it wise to throw away the whole? Skeptical minds are more apt to discredit truthful communications than to credit false ones. I have witnessed communications through various kinds of mediums which I discredited at the time, and have afterwards found them to be true. The character of communications received through some writing mediums, is not so easily determined as others. But when we get a communication which controverts the preconceived opinions of not only the medium, but all present, or from a Spirit who was never known to any one present while on earth, it can safely be relied upon as free from all psychological or mundane influence.

My youngest daughter, who became a medium at the age of fourteen years, was peculiarly developed. She was generally made to write upside down, from right to left, or in a circular form, without moving the paper, and not unfrequently with her left hand, and with great rapidity. Through her mediumship the most confirmed skeptics procured answers to written questions, which they pronounced correct, though the questions were never seen by the medium. I, myself, put hundreds of questions in short hand, and they were uniformly answered correctly in common hand, by my daughter's hand, although she could not read nor write a word of it; by which I knew that it must be done by some unseen intelligence, who signed his name B. Franklin, who I historically knew to have been a writer of short hand while on earth, and the only one that I knew had left the form, who did understand it. To test this historical fact, I put the following question in short hand: "Doctor, did you, while on earth, understand short hand?" The following answer was written out in common hand after manifestly being perplexed to read it. "I once had some knowledge of the art, but I had almost forgotten it." And this was evident from the difficulty he experienced in reading it at first. He soon, however, was enabled to read it readily. I subsequently put hundreds of questions in the same way, and uniformly received correct answers and very promptly. Among the many questions I put was this: "Are all the inhabitants of the Spirit-world emigrants?" Answered readily, in common hand: "I do not know, but think they are." Again I asked in short hand, "Are Spirits, on entering the Spirit-world, clothed in the same manner that infants are clothed when born into this world?" Answer: "Not with the same material; they are furnished with spiritual garments, which I can not describe in language which you can comprehend."

On the 21st day of July, 1852, I was informed through my daughter, that my brother James, then living seven hundred miles distant, whom she had never seen, was very sick; and the next morning I was informed through the same medium, that he was better. These communications purported to be from my mother. To test the truth of these communications, (which were then wonderful to me,) I wrote to my brother for the facts, and soon received a letter from him, stating that on the 21st of July 1852, he was taken very violently sick, in the hay-field; so much so, that it was with difficulty he could be got to his house, when his physician pronounced him incurable; but by unceasing efforts through the night, in the morning he was better, and in the spring of 1857, I saw him personally, when he verbally confirmed what he had written. That these communications were made to me by the Spirit of my mother, there is no room to doubt. They were unsolicited and unexpected, and proved to be true. It was no reflex of my mind upon the medium, for I was wholly ignorant of the fact, nor was I even thinking of my brother at the time. Most hereafter.

Yours truly,

H. STILES.

WRITING WITHOUT HANDS.

UNION, N. Y., Feb. 23, 1859.

CHAS. PARTRIDGE, Esq.: Not many weeks ago, I had the pleasure of falling into your company at the depot of the New York Central at Albany, both of us westwardly bound to points within the Empire State, yourself to your mills and manufacturing establishment at, or near, Boonville, in the northern part of Oneida county, and I to my home, not more than a hundred miles from the point where we separated.

You will not have forgotten, probably, that our conversation turned upon topics appertaining to the higher life, and some of the demonstrative evidences of its living and glorious realities, when you requested me to furnish, for publication in the columns of the SPIRITUAL TELEGRAPH, a copy of which I then showed you the original, of a communication written a few months previously, in my presence, *without any visible agency to mortal perception*. Hesitating to lay such incredible facts before the public, I have delayed complying with the request till now, when (within two weeks past) others have witnessed the same phenomenon through the channel I allude to, thus affording new and fresh proof of what my own senses can grasp but a shadowy realization of; yet I can emphatically declare, I know what I shall here relate is an undeniable truth.

The medium for this interesting phase of angelic communion, is a lady of irreproachable moral and Christian character, charitable toward all unbelievers, tenderly regardful of the feelings and opinions of others, an affectionate wife, the loving mother of two sweet little daughters, and the favorite child of respected and respectable Christian parents. But prudential considerations, well understood by the friends of this individual, as well as by herself, preclude the propriety of giving publicity to her name or place of residence at present, and until she shall be nerved to withstand the sneers and scornful reproaches of skeptical friends and a frowning public. I think, however, I may safely undertake to assure your readers that the light now smothered in a tender casket by the pressure of infidelity and atheism in high places, will not always be hidden from general observation; for the invisible friends themselves declare that they "have her under an exceedingly delicate process of development," and that "she will yet become both a morning and evening star" to guide those who dare, and are willing to place themselves in a condition, to accept evidences of an immortality as undeniable as the most palpable facts in the transactions of every-day life.

Mrs. — is a lady thirty-five years of age, I should judge, having acquired a common-school education, married in early life, immediately assuming the responsibilities of domestic family duties, without pecuniary means to employ others to do the drudging of household labor; and hence little or no time to read, or cultivate the intellect, or practice the art of penmanship farther than to write an occasional letter to some dear friend or relative. Some five years since she unwillingly discovered and reluctantly acknowledged her powers as a tipping and rapping medium; subsequently for writing in various styles of hand, none of them her own by the automatic use of her hand and arm, giving utterance often to ideas at variance with her own conceptions of right, at others followed by sentiments delightfully pleasing and acceptable to herself. The latter she is pleased to exhibit to a few intimate friends, while the former are soon consigned to a hot place for annihilation. The gift of seeing Spirits is also remarkably developed in her.

In October 1857, a new power was made evident. Departed friends did then, and can and do now, return and write in her presence just as well *without* human instrumentality, either with pencil or pen and ink, and this, too, with incomparable rapidity and chirographic accuracy, under circumstances that apparently no unprejudiced mind placed within the sphere of her influence at the time, could for a moment doubt without ignoring the evidence of their own senses; for, although a darkened room is yet requisite for Spirits thus to communicate, the medium insists on the witnesses taking all the precautionary measures necessary to satisfy them that she has no agency in the matter, known to herself.

The following is the communication alluded to, addressed to me on the evening of the 12th of March, 1858, in answer to a strong mental desire to know "what is Christianity." Incredible as it may seem, this message was written within the period of *three minutes*, occupying two and quarter pages of

quarto-post letter paper, in a neat, plain, distinct, and rather bold hand, accurately placed upon the blue lines. There were present on this occasion, the medium, her two little daughters, a lady friend of the former, and myself. The paper, five clean sheets, which I closely inspected, a lead pencil and pen and ink, being placed upon the table, I grasped and held tightly both hands of the medium when the light was extinguished, and in an instant I heard the pen rapidly moving over the paper. Mrs. — trembling constantly like one laboring under the effects of a severe spasm of ague, or chill preceding a violent fever, a condition that always attends her in this phase of nec, and making for the moment some little draught upon her physical powers. The initials "R. B." at the close of the communication, refer to an eminent English divine, who departed this life in the latter part of the seventeenth century, say 1691, but having no great regard for the authority of names, I can with satisfaction point to the message itself as one of no mean merit, to say the least of it. My mental question was quickly and explicitly answered, by telling me what Christianity has done, and is now doing, in the "consciousness of her power over universal man." But the Christianity here held up to our view is that which acts "on the internal moral life of man," speaking through the lips of inspired men, and not the too general empiricism of this age.

CHRISTIANITY.

"Dear Sir: You ask me what Christianity is. Christianity is the moral life in advance of her own civilization, and does not wait the tardy operation of philosophical causes. Conscious of a power over universal man, and that she holds the world's destiny in her hands, she has undertaken, as a specific object, and as her own proper work, the redemption of provinces or continents, but of all nations, all the millions of humanity. Possessed by this august idea, an idea infinitely surpassing in the grandeur of its conception, every project of ambition, every dream of universal empire, she has surveyed the empire from all its points. She has marked out, with an assembling ladder and precision, her plan of operations, and moves to its execution with a fixed and steady eye, with boundless energy and inexhaustible faith. Already she is in the occupation of the seats of power in every division of the globe, and speaks to its swarming multitudes in two hundred languages of the many-tongued earth.

"In Africa she has taken up her line of position, from Cape Palmira to Port Natal, and in Asia from Constantinople to Ceylon, and throws a belt of moral light like a galaxy over either continent.

"She has touched the iron scepters of Brahma and Mohammed, and they crumble from their hands like ashes. She gathers her school on the Acropolis of Athens and works her printing press under the shadows of the Pyramids. She has kindled her lights among the islands of the southern and Pacific oceans, and the Polynesian cannibal comes running from his native woods and sits at her feet, clothed in his right mind, eating sacrament, and worships at her altar. And wherever she moves over the world, she carries with her all the fruits of that civilization which she spreads over the face of Christendom, its liberty and its literature, its art and provisions: its commerce, agriculture, knowledge, and philosophy. Thus she is commingling and assimilating all the races of men; and by acting at the fountain of social improvement, on the internal moral life of man, she is building up a new order of society, and securing it on deep and impregnable foundations.

"The Spirit of Him who said 'let there be light,' is moving over the face of the moral chaos, and it will not return void. It will bring light out of darkness, and order out of confusion."

MEDIUM WRITINGS ON THEOLOGY.

MIDDLE GRANVILLE, N. Y., Feb. 8, 1859.

FRIEND PARTRIDGE: As you ask for facts to elucidate the rationale of the phenomena of Spirit intercourse, I have thought proper to give you a brief statement of occurrences in this vicinity.

Though living under the eyes of the Presbyterian sanctuary for over half a century, and though for a quarter of a century I have attended meeting as regularly as the "domine" himself, I have taken the liberty to think for myself. A few days ago, it was announced that a trance speaker would speak in the Presbyterian Church. The house was closed against spiritual philosophy; a room was procured and the philosophy explained which is going to lead to the building of a free house.

But this is a digression from the subject, which is this: we have a medium for Spirit intercourse who is controlled to answer sermons preached against Spiritualism, without attending meeting or hearing the sermons preached. The medium is then directed by the Spirits to go and read the answers to the minister. The medium has recently been controlled to write sermons from the texts given out and preached from the pulpit in the light of Spiritualism, and to hand them over to the minister; also has explained in the light of Spiritualism,

the popular doctrines of the clergy such as the doctrine of vicarious atonement, the trine God, endless punishment, total depravity and justification by faith. The same medium has this day handed over to the minister an address to the clergy, purporting to come from Bible commentators now in the Spirit land. During my investigations, I have preserved many interesting communications from different mediums, which I have thought should be published to the world.

Permit me to give you a short extract from the doctrine of vicarious atonement.

Theology teaches that vicarious atonement is a consequence of God's displeasure in the sin of Adam and Eve who are represented in the Bible as being the first creation of man. Man has fallen, man has sinned, man has lost his first estate. How has he done it? by running after strange gods, serving idols, by following after ungodly lusts and being subservient to himself, instead of his God. This is to explain what Adam and Eve were. They were the rulers of the whole race of man. They lived in the Garden of Eden; this garden is the whole earth; this earth is a garden of fruits and flowers; it is a garden of pure streams of living waters covered with the sparkling motion of light, the radiance of which confounds the most profound philosopher. This garden still exists, and the inhabitants thereof. They are male and female; they are the pair God placed in this garden; the Tree of Knowledge is in the midst thereof; this Tree of Knowledge is now blossoming into use. Its sweet perfume is for the healing of the nations. It never was forbidden to be enjoyed by man. It was His prerogative that man should partake of its fruits and its healing powers, but the serpent lurking beneath its branches, beguiled them, and then they fell by their own departure from the truth. This serpent is none other than man's evil intentions; man's own willful and deluding departure from the truth. The History of Adam and Eve is now being brought to light, for it was given only as prophetic of what is to come. Man in this last condition is to-day groaning under the curse of this broken law, which is all attributed to one man and one woman."

Very truly yours,

A. A. WINE.

INFINITY OF ETERNITY.

MR. EDITOR:

PHILADELPHIA, January 17, 1859.

I am not an author, neither "a scribbler" for the papers; but one idea I wish to suggest to the public, through your columns, which is this: Time and space are equal; unbounded space is room enough to employ eternity in making worlds to fill, and eternity is long enough to fill all space with worlds, and all worlds with animate beings, and to give them time to have their fill of happiness. What beauty! what wisdom! what nobility in such an operation.

The above, if correct, relieves us from a strong argument against immortality. The ancients represented eternity by a circle, thereby implying that all things come round again to the same place; that whatever is created must be destroyed; that whatever is born must die. Of course, if the Spirit of man has a beginning it must have an end. This is an argument which has been used with powerful effect on the minds of many, and certainly on the mind of the humble writer of this article. But as I now think I have found an escape from the horrors of annihilation, I wish to show others who are in a similar situation, the same way of escape, that they too may rejoice in life and immortality.

ANNE FRENCH.

DO ANGELS VISIT THE EARTH.

"Behold the angels of God ascending and descending." Gen. 28: 12.

Many cases are related of the last moments of persons, whose minds were clear and their senses perfect, having visions of angels. It is said that a child of the Rev. A. A. Rosel, an eminent Methodist minister, who died some years ago at Alexandria, Va., when it was dying looked up with an expression of intense pleasure, and putting forth its arms, exclaimed, "Father! father!" when its Spirit went its way, in that father's bosom to its home in Heaven. The father had in life, been exceedingly devoted to his child, and though he had preceded it to their final home, he returned to hear it hence.

A stranger recently died in this city, after a protracted illness. A short time before his death he said to a kind gentleman, (who had taken him to his own room, when he was with friends and without money, far away from home, sick, weary, without where to lay his head, and there ministered to him, with all the kind attentions a brother could bestow, for months.)

"Two men, clothed in white, are waiting for me. They came last night and said I must go. They look at me very kindly. Do you know I went out with them last night, and they conducted me all around the city? They are very gentle and kind."

Who are they? your man was not accompanied by ministering angels? Kind spirits in the flesh had attended to his wants while he lived, and good angels came to conduct him home, when the vital spark left its earthly abode.

—Oh, death, where fly?"

Oh, grave, where is thy victory? — See *Angels Herald*.

In the course of a pleasant and poetical interview with "the lesser in power" of his "evil genius," the latter said to him:

"But come with me, and I will show you that I am not an evil spirit, as you think I am, and that I am a spirit of peace, comfort, and joy. I will show you that I am a spirit of love, and that I am a spirit of wisdom. I will show you that I am a spirit of truth, and that I am a spirit of life. I will show you that I am a spirit of power, and that I am a spirit of glory. I will show you that I am a spirit of holiness, and that I am a spirit of righteousness. I will show you that I am a spirit of peace, and that I am a spirit of joy. I will show you that I am a spirit of love, and that I am a spirit of wisdom. I will show you that I am a spirit of truth, and that I am a spirit of life. I will show you that I am a spirit of power, and that I am a spirit of glory. I will show you that I am a spirit of holiness, and that I am a spirit of righteousness."

After listening for some time to the halcyon of this Spirit, in both poetry and prose, Mr. Harris says:

"I then saw an Angel stand at the right, and in the language of Heaven, as in a sacred hymn, he said to me as follows: 'Dear brother, go forth with you an inward love wherever you go. The love of the Lord may invite you. You will be protected. (As your name is carefully transcribed all that you read in the interview.) It is important that men in the natural world should know what is now concealed respecting the interview of the poetic gift.'"

A little farther along Mr. H. remarks:

"The spirit of lyric, which, through this Satanic Spirit and his associates, now enfold, will be read with great care; for through them runs the most inconceivable link, against the Lord, the most infernal whisper, the most smooth and opinion, revealing against Divine Good and Truth. Materialism is their creed; Progression from a center-point of self-love their motto; and destruction their end. Yet the Lord, while He permitted this on certain occasions, the poetry of some infernals should clearly itself be a part of false philosophy, and the Lord Divine ends before Him. It will be borne in mind that this Spirit, who plays the glories of progression, and pure contempt upon the Word, is also the same who, in his true, interior character more and more develops itself, and who is called, bold malignity; his sufferings, by his own confession, are fearful to endure and write to narrate, while he takes an intense delight in painting to ascribe to nature the greatest joys and the divine felicity of the spiritual existence which he possesses."

As a specimen of the more grave poetry recited by these alleged infernals, in the spiritual hearing of Mr. Harris, we quote the following:

"Emanates of Nature—primal Mother—hail!
Pace my song. From every living thing,
Beast, bird, or creeping reptile of the sphere,
From dust, from plants, from elements, I have won
The meditative life which is thine own.
I live—thou livest in me—the Divine.
O God, for Thou art God, I am Thy Word;
In me, who am Thyself made visible.
Thy righteous laws, in passionate burnings, leap
Flaming tongues into the speech—they are divine!
Man in the embryo God—love, wisdom, will,
In primal form and essence, nature:
Perfection from the rudimental form.
God! and so all incapable of sin.
Sin is transgression of a moral law,
But law is infinite, and cannot be
Transgressed—and therefore no man ever sinned.
There is no life but Nature's—Holy Nature!
—She cannot sin. But we are Nature's forms:
To sin is to do the impossible.
There are no sinners—Nature is a form
Which, in swift evolution, optimizes
Man from the brute, and spirit out of men.
It is to sin for Nature, who have no law
But Nature's, to set out the natural good.
Prison, prison, inside churches, and there not.
But kindly Nature teaches them to live.
When man grows wise in true philosophy
The animal should shame his own form.
If instead is the animal's God, who lives
In our dying passions, shall not man
In his God-reason find his law supreme?
Reason is man's divinity—Man is slave
Who has no reason—What is appetite?
Infinite Nature, that creates its laws,
That feeds infinite divinity thereby.
He who denies his natural impulse was
Against the God who is temple to his breast.
The ignorant are they who mortify
God's holy appetite—the soul is God—
And, what the soul craves, a God demands. To eat
Is Nature's animal law; but love—I mean
Self-love and its neighbor-love—the soul's law.
Self-love is God's great law in the breast:
Its brain is reason—its right arm is will.
Development, progression, spring from self.
The lesson that remains from the starting-point,
Self-love, is Nature's oracle divine.
All love is but a relative state of cold,
No vice and virtue are not opposites.
All vice is virtue's rudimental state.
A hot man is an apple not full ripe.
A black of corn not yet in perfect ear."

Our correspondent appears to have understood Mr. Harris as putting the stanza commencing—

"Christ was a youth whose life was free from passion."

as the mouth of the "eminently Christian Wordsworth." It would have been but fair, however, if he had looked two pages beyond, and found Mr. H. putting into the mouth of the same spirit, these words:

"Who do you think I resemble?
Medium when they are visible
Think that they can't be hit.
I am Shakespeare, or Shelley, or Jonathan Wild,
Or the prince of the bottomless pit."

And so the alleged Spirits proceed, in these interviews, to depict their fancies, their lusts, their sufferings and infernal deliriums, frequently alternating from "the grave to the gay, from the solemn to the blasphemous, colluding with pot-

lence and sugar, flashing forth a demoniac wit when reason and humor like the scales from heated iron, and generally carrying for under a bland exterior a hatred that would throttle all who might come within the grasp of its power."

Whether these alleged interviews with infernal Spirits are real or imaginary, we do not feel called upon to express an opinion in this place; but considering the look of the mere offspring of Mr. H.'s poetic fancy, it at least presents a somewhat entertaining picture of life as held up as a mirror to the naturally depraved it is to be; and probably for persons not fairly conversant with the person of this work without finding in "Toward the close there is a drama entitled, 'Poem, a drama of the soul's temptation,' which displays a poetical vision of no mean contemptible; and the same remark is applicable to several other effusions."

Plans are making to present an eloquent discourse delivered by Miss Emma Harting, at the Methodist, Boston, Feb. 11. Photographically reported. Boston Herald W. North, 128 Washington street.

To those who are familiar with the mental qualifications of Mr. Harting, it would be almost superfluous to say that this lecture displays considerable thought, method, and clearness and power of argumentation. It is moderately, or, perhaps, we may more appropriately say, rationally and colorfully woman's rights in its principles, but it distinctly endorses certain extravagant ideas that are rife on that subject. The lecturer takes the ground that woman is truly the equal of man, entitled equally with him to the benefits of all laws and institutions established to govern, secure the rights, and promote the interests of mankind. Yet woman has her distinctive sphere in life as has man, and the spheres of the two differ from each other in the same degree in which masculinity and femininity differ. For example, on the question whether women should participate in legislative functions as legislative bodies now are, the lecturer, after describing the business and objects of existing legislatures, remarks as follows:

"Now, woman, raise thy voice in such an assembly as this, and then see what good you will do. What is your mission? When you place me before you, you shall see how worse than women would be to cry of thy husband, burning heart to give love and humanity considerations their full value in a legislative body. You may swell the number, you may swell the dinner, but you never can be of any use in a legislative body, until the people's interests, the people's work, the people's needs, and the people's moral relations are fairly represented. Do you wish to legislate concerning truth, and faith, and love, and education, and virtue, and morality, and justice, the heavy articles of commerce? Do you know the value of truth and of virtue? and if you do not, you know something of the present system of legislation, and when Nature sets your clock of its blood, and your hair of its soft and silky waves; when she makes you conscious of strength, when she takes from your possession the poetry of life, when she gives you the power to love and your sister's beauty into the strong course, earthly light of day, then shall you weigh and measure, and perform feats of physical force and strength, and then may you be fitted to have a voice in legislatures, as they at present exist."

"Wherever the true interests of the soul, of little children, of wives, mothers, and friends—wherever the real interests of humanity to direct are to be connected, woman has her legislative power, her legislative sphere. She has it in the heart of her brother, her sister, her husband, and from these she goes out her guiding influence which renews the world from being a mere mass of legislators, and makes it men and women."

MANTRA. An Inspirational Lecture, delivered by Miss Emma Harting, at the Methodist, Boston, Sunday evening, February 11, 1899. Photographically reported. Boston Herald W. North, 128 Washington street.

This discourse was delivered on the evening of the same day on which the one above noticed was pronounced. It is printed in the same pamphlet form, and the two should be circulated together. The subject is discussed with clearness, balance, and marked ability; and though we should perhaps be a little more conservative than the lecturer in respect to certain branches of the main theme, we are in Miss H.'s position a real improvement upon the free-and-easy notions which have been propagated on the same theme by certain non-scientific reformers of these latter days.

DISCOURSE OF THE NATURAL LAW, delivered by Cass L. V. Hatch, New York, January 15th, 1899. Photographically reported by T. J. Ellinwood.

We have barely time and space to summarize the reception of this pamphlet of 16 octavo pages, and to say that it is for sale at our office at 10 cents per copy. The author's name is, of course, a sufficient guarantee of the ability with which the subject is treated.

Mrs. Hatch's Lectures.

Mrs. Cass L. V. Hatch still continues her lectures on each successive Wednesday evening at Chatham Hall, Astor Place, this city, and at Union Hall, corner of Fulton and Orange streets, Brooklyn, on each Sunday afternoon at 3 o'clock. The interest of these courses of lectures still keeps up, and we understand from her agent that she will probably continue them for some weeks longer, if not till the first of May.

We are unavoidably compelled to submit to a slight delay (not over a day, we hope), in the issue of our paper this week, in consequence of inability to procure paper of the right size, on which to print it—being in the city at the hour we want it.

DR. GRAY AT THE CONFERENCE.

The following remarks of Dr. Gray were unavoidably crowded out of the conference report last week. They should precede the report.

Dr. Gray said: Before the question is laid away for another, I have a subsidiary one to suggest for the consideration of the Synod, namely, What relation has the newly-opened intercourse with the spiritual world to the State and to the society of the imminent future? We claim that in the future as in the past, the State, which is the law and its administration, is to spring from, and be kept in vital vigor by, religion. Religion is either actual intercourse with the spiritual world, a condition of living awareness, or it is a living history of such intercourse, and we say that the state and social order, the validity of contracts and all human virtue and glory, must have their fulcrum in one or the other of these stages of religion. But on looking at the civilized world with reference to citizenship, we find that it has none as an acknowledged present basis of legislation, and we also find that its rulers, leaders, or legislators, have very little, if any, historical faith in the ancient sacredness of the two living elements of order, spiritual intercourse, and as historic faith that such intercourse in other fact ever existed. Moreover, we find that those who administer the laws and the courts, mortifying them in the courts of justice, (which are the essence of human government and social order), have no more faith in the reality of spiritual intercourse and cognition of human affairs, than have the kings and law-makers.

Thus it is that for the lack of religious civilization is rapidly tending (to use a sea phrase) toward revolution and anarchy. We perceive also that Spiritualism as it now operates is dissolving the Church, destroying the authoritative basis therein of law and order, and thus most certainly hastening the process of decay in the existing state.

For example: How can a man who believing that all human Spirits are alive and in a comfortable consciousness of progress as to purity and usefulness, reverse a system of laws founded on a day of judgment, such as Michael Angelo painted; on the immediate coming of the end of the world; and on the resurrection of the earth-bodies and the endurance of eternal physical torture? He can not; he will infallibly come to believe or fear that the Effigy of the world speaks to him from the other side of physical death, is communicating in the tranquil tones of ineffable affection, from a state of physical torments or of mental agonies. The Spirit naturally knows whether it is in the ecclesiastical hall or not, and it could not conceal the dread truth, if it would, from the friend still in this life, to whom it so often and in so many ways, speaks of the laws of nature, of the Providence of God, and of the lovely sanctions of human duty.

If then modern Spiritualism is also a solvent of Bibles, a solver of Hells, days of judgment, ends and dissolutions of the material universe—if the two strike hands with the cyclopedist and join with Hume, Hobbes, Voltaire and Paine in exploding the grim fantasy of medieval ecclesiasticism—what are we doing that we uphold and strengthen her terrible powers? Is her work also to be followed like that of the cyclopedists by a reign of terror and carnage and another relapse into the arms of military despots and remorseless bigots?

We think not, and we desire to give our reasons, to the end that an unitary and strong effort may be made by the friends of spiritual intercourse, to frame public opinion in advance of these revolution in the state, which now, as ever heretofore in the history of nations, are imminent upon the decadence and dissolution of the stabilities of religion. Soon, very soon, perhaps much sooner than even we can dream of, that cement which binds the subject to his king, the citizen to his legislature, the serf and slave to his master, and the devout priest to his hierarchy, will have lost its cohesive force in the lower parts of the civil edifice, as it has confessedly in the upper. Indeed, already the place of the peaceful force so long exerted by the religious faith of the masses, is in civilized and Christian Europe occupied by no less than a million and a half of bayonets.

To this awful array of incubating crime and violence is the shape of idle standing armies, we have to add at least another edition of the men of order as police and reformers.

These are not for the preservation of a Christian civilization against an aggressive barbarian from without, not to repel Islamism or Buddhism, but to preserve order among the an-

dissent believers in ancient spiritual manifestations and enunciations. If that faith were really alive in Christian Europe, these two millions of janizaries, idle, and often unwilling oppressors of humanity, could be dispersed over the happy fields of grateful and peaceful plenty.

But even these armies are held, as far as they can be said to be held at all, in allegiance to law and order, i. e., to the State as it is, by the little that remains in them of the sanctions of a decaying historic faith in the spiritual miracles of the ancient times. When that little is gone from the men of bayonets, as very soon it must be, to whom and where shall the kings and their tax-gatherers look for safety; or where shall the bulwarks of human society and human progress be found?

We of the spiritual ranks answer. We who attack the Church with as stern a front as ever did the encyclopedist, but in sad earnest and without his ribald jest, or his irreverent short sight as to a real inner world, as to an eternal Providence of the divine love and wisdom, and as to an eternal humanity.

We modern Spiritualists answer, that these sure bulwarks are to be sought for and to be found just where the unchangeable laws of God have reared them and do preserve them, namely, in the demonstrations of Spirit-presence and power. By these ever-derived demonstrations from the great inner realm of life, of wisdom, of mercy and of power, which always recur in the history of man when they are needed, is the true heart of humanity ever supplied with a new faith and a new religion, and consequently a new social order just when the old had been rendered of no effect by the traditions and commentaries of a merely historic mythology. We say that the medium faculty or seership is an eternal institution of God in nature, not a thing of volition or prescription, of caprice or favor, but a normal procedure, an out-birth of law: that whenever conditions are watched and obeyed thus, like any and every other truly human endowment, exhibits its benignant force and reveals its divine function by allying the race on earth to its brother race in heaven, and forming the ligament of a living religion. Had the encyclopedists of France seen and recognized the proofs of mediumship which have occurred in our day; could they have known, as we do, that human spirits survive the earth-life and form a quick and potent part of each successive state of human unfolding here on this earth, the French revolution could have shed no more blood than must have been spilt by the mistaken energies of conservative kings and priests; no Reign of Terror, no worship of nature, no orgies of an atheistic epicurism, could have ensued upon the successes of liberty and equality.

Moreover, the Spiritualist may also say, with entire truth, that had the ecclesiastic known that all forms of enunciations, all seership, are liable to interpolation from earth-conditions, and especially those which relate to the doctrine of punishments here or hereafter, he could never have imbedded his hands in a brother's blood to preserve or repress any statement of doctrine on this subject, let it claim to come from whom or wheresoever it might.

Had Mahommed, who was undoubtedly a seer and an earnest convert to Islamism, known that his seership and all others were alike, if not equally subject to this immense source of alloy, he could not have drawn the sword to save mankind from endless torments in another world. Neither the prophet Joseph Smith, nor his earnest brother and followers, would have attempted to inaugurate a new State on an Israelitish basis, with polygamy and sacred wars as its main elements, could they have known what we know of mesmeric transfers of thought in the trance-state.

From ignorance of the truths of seership come the gloomy shadows of atheism and irreligion, ever deadly to the state and to real virtue, and from ignorance of the fallacies of seership come the averaging furb of authority and intolerance, enslaving, mangling, imprisoning men, women and children, nay, even burning them alive to save them from the wrath of a fabulous divinity in the life beyond.

The Spiritualist of to-day owes to the near transition period of revolutions, which he knows he has to live through, and be allied to by his deepest sympathies, whether in or out of the earth-form—we say he owes to that period of change his statement of a religion founded on a living seership, and sustained by a conscious support with the inner realm of humanity—a philosophy full of love, yet buttressed on every side by proofs transcending all skepticism—a religion of peace and of universal toleration, because restrained and defined by a recognition of the partial fallibility of every form of seership.

REPLY TO AN ALLEGED ATTACK.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

DEAR SIR:—As you have permitted one of your correspondents to make an attack upon me in the TELEGRAPH, calling me by name, I trust that you will permit me to reply to him by his proper name, and that you will print my article without any omission or alteration. In such case, I shall esteem your fairness. Yours most respectfully, ALONZO LEWIS.

SAGAMORE COTTAGE, LYNN, MASS., FEB. 18, 1859.

We accordingly give place to Mr. Lewis's reply, "without omission or alteration," though we think the violence of the defense is altogether disproportionate to the spirit of the alleged "attack." The coarseness of certain criminative expressions in this letter, such as "absolute falsehood" etc., caused us at first to hesitate concerning its insertion, but a desire to be tolerant even to the intolerant has induced us to decide upon its admission. Those of our correspondents who desire to pepper and salt their communications with piquant expressions, are requested hereafter to choose those terms which are at least dignified, if not courteous.—[Ed.]

TO DANIEL C. RIPLEY.

DEAR SIR:—I do not read the SPIRITUAL TELEGRAPH, but a friend has handed me the number for February 5, in which you notice Mr. Sunderland's "problems." You say that readers "could have guessed the name of the author." Well, suppose they could: what has that to do with the subject? Consider the merit of an article, not the author's name. You say you "have not solved the problems." Well, nobody supposed that you had, or that you could.

You have been pleased to make an attack on me, which was altogether uncalled for, and I regret that you could not get through without stating several falsehoods. You say that when I was your schoolmaster, I "was in my element when I was pestering boys." This you know to be false, for no one took more delight than myself in enlightening the youthful understanding; and the public testimonies of committees, covering the whole twenty-seven years of my teaching, abundantly prove this. I recollect asking you some questions in common arithmetic, which you could not answer. To recall your mind, and to make your task easy as possible, I asked you the most simple question I could think of: "How many shillings are there in a dollar?" and as you could not tell, I concluded that you would never become a very eminent mathematician.

You say that on the evening of Cora Hatch's lecture at Lynn, I "transformed a place of order into turmoil." This is an absolute falsehood. I sat quietly through the whole lecture. When it was ended, I rose, and in the most respectful manner asked the medium if I might propose two questions in strict accordance with the subject of the lecture. She replied that I might. I then asked her, "Is it possible for two lines to continue to approach each other without the possibility of meeting?" She replied, "No." I then asked her, "If you have the diameter of a circle, can you give me the exact circumference?" She replied, "Yes." I then said, "You have answered both questions wrong." She requested a month's time to answer, and said, "When the month elapses, you will hear of it. If the simple rules laid down are not in accordance with the highest mathematical laws, then we forever remain in disgrace." I then immediately left the hall. If any disturbance occurred afterward, I know nothing of it. Fifteen months have elapsed, and I have heard nothing from her.

I regret to learn that you have fallen into the slough of "Spiritualism." Such is not the doctrine you learned of me when I read the Bible in school every morning, and prayed our Heavenly Father to enlighten you, and all my scholars. Such is not the doctrine in which your early youth was instructed by your pious parents. The Bible says expressly, that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;" and never was a prophecy more literally fulfilled. Praying that you may soon return to the faith of your childhood,

I remain, etc.,

ALONZO LEWIS.

THE BRUISED FLOWER.

BY M. CECILIA FREEMAN.

We pass the bruised flower by,

To cull its fairest mate;

Not oft its rude breath a sigh,

Nor mourn its lonely fate

So drooping souls are left alone;

More favored ones are sought;

Not by a sigh do we alone

For pain we have wrought.

But grief is but joy's midnight hour

The sun is out to shine

Alike upon the bruised flower

And e'en we left to pine.

The dawn and dawn that dimmed the night

Of flower and soul shall be

So many prisons for the light

Of love and purity.

ANNOUNCEMENT OF A DISTANT DEATH.

NEW CANAAN, FAIRFIELD CO., CONN., Feb. 6, 1859.

FRIEND PARTRIDGE:—Some time last Spring, I became acquainted with Mr. T. F. Seefeld, residing at Mystic, Conn. (then a partially-developed medium), but I have not had permission to use his name publicly until now. While on a visit to his relations in this vicinity, I invited him to our house, where we had several sittings for Spirit-communications, and numerous tests of Spirit-identity were given through him. At one of our sittings, Mr. S. became entranced, and spoke as follows:

BROTHERS: I have not come to bring you news of joy, but of sadness to this medium; but it will be a satisfaction to him to know the truth. An intimate acquaintance of his, Mrs. —, of Providence, R. I. (name being given, which I suppress), died this morning at eight o'clock, after an illness of six days. Bright Spirits were attending her when she left the earth. Her funeral will take place Monday, at ten o'clock, and this medium will receive a telegraphic dispatch inviting him, but he will not get it in time to attend. Her parents belong to what you in the world call the upper class of society. They spared no money in her education. She was beautiful, and highly accomplished. (Here the Spirit made a somewhat lengthy address to the circle, which I will omit, at the close of which he gave us liberty to ask questions.)

Q. What Spirit is communicating this intelligence to you? A. My name is John Hull; I entered the Spirit-world about two years since; I lived in Providence, was acquainted with her father and family, and also with this medium. He will find what I have now told you will prove true, and it will confirm him in the belief of Spirit-intercourse.

When the medium awoke, and read the communication, he said he was acquainted with the lady, also with John Hull; said he had been dead some two or three years.

Strange as it may yet seem to some, the telegraphic dispatch came to the medium on Monday, confirming all. The dispatch was sent on Saturday afternoon from Providence to Mystic, on the supposition that Mr. S. was at home. A friend of his saw it, and endeavored to send it here immediately, but the line being out of order, he was obliged to delay it until Monday.

And now, will some of the savans explain how this intelligence came to us from Providence, some two hundred miles distant, in advance of the wire telegraph, if they deny the ability of Spirits to communicate it? Perhaps Dr. Gregory would say this thought or intelligence was generated in the medium's brain, by light, heat, or electricity. P. A. SMITH.

"THOU SHALT DO NO MURDER."

If, as Poor Richard says, "time is the stuff that life is made of," he who wastes another man's time by idle talk, or by tempting his neighbor to give his testimony on any point when he is predetermined not to believe a word of it, is certainly guilty of taking a part of his neighbor's life. He who does this is, to some extent, a murderer. Nor is he a criminal only—he commits a blunder. What can be more stupid than for a man to ask Spiritualists to tell him of the physical manifestations they have seen, and then insist that they did not see what they say they did, because he did not see it, and that he will take no other testimony than that of his own senses? What right has any man to waste his or my time in this way?

What I have seen, that I know. I know there is a sun, because I have seen it. I know that the medium Gordon has been lifted in the air, and floated there without any visible support, because I saw it. I know many facts of this sort, because I have seen them. I know that my knowledge concerning the things I have seen is worth a great deal more than Mr. Cole's opinion thereon; for as he was not present with me, his guess as to what I have seen can have no other foundation than his ignorance—a thing that can no more weaken my facts than his blindness could annihilate the sun.

Of course I have no wish to determine for Mr. Cole how much weight he shall attach to my testimony. If nothing short of his own senses can satisfy him, so be it. Let him use his senses and proclaim his success, should he have any; or let him fail if he should have nothing better. But let him not insult me by assuming that because he may not see what I have seen, therefore I am a fool or a liar. Still, let him come to my house as a guest, ask me to set my experience before him, and then coolly tell me that he takes nobody's experience but his own.

THE MOVING MENTAL WORLD—THE NEWS.

PICKPOCKETRY ON THE FERRIS.—Thieves often take advantage of the crowd at the Peck Slip Ferry to rob passengers, and frequently succeed in obtaining considerable property. On Saturday evening a gentleman residing in Williamsburgh had his pocket picked of fifteen dollars by a well-dressed young man, who took advantage of the crowd entering the cabins to abstract his pocket-book.

LIBRARY FOR SEAMEN.—An attempt is making to collect a library for the use of seamen on board the receiving ship *North Carolina*, at the Brooklyn Navy Yard. Those disposed to do such a benevolent undertaking may send any books they have to spare on board the ship, or to the Rev. Charles J. Jones, 80 Madison-street.

RICHARD CORDEN.—Mr. Richard Corden, the celebrated English Reformer, who arrived by the *Canada*, is in this city, at the Bevoort House, Fifth Avenue.

AN EXTRA SESSION OF CONGRESS.—The President has issued a proclamation declaring that an extraordinary occasion requires the Senate to convene and act upon such communications as have been, or may be, made to it on the part of the Executive. It is called for the 5th of March, at noon.

THEODORE PARKER.—The friends of the Rev. Mr. Parker will be glad to learn that he bore the voyage well to the West Indies, and was on deck every day during the passage, cheerful, and apparently strong. He landed at Havana, instead of going on immediately to Nassau, N. Y.

LAKE NAVIGATION.—BUFFALO, WEDNESDAY, March 2, 1859.—The propeller *Equinox*, of the New York Central Railroad line, left here this morning for Cleveland and Sandusky with a full load of merchandise. There was no ice in sight. This is the first clearance of the season.

CLEVELAND, WEDNESDAY, March 2, 1859.—Navigation is open to Dunkirk, and the New York and Erie line of propellers commenced running to-day.

DEATH OF AN EX-SENATOR OF THE UNITED STATES.—The Hon. Edward A. Hannegan died on the 25th ult., at St. Louis. He was a United States Senator from Indiana from 1842 to 1849, and was then sent by President Polk as Minister to Prussia, where his unfortunate habits inflicted great discredit on the country. Mr. H. was of Irish origin, an eloquent, impulsive, warm-hearted man, whose single failing, though a sad one, was counterbalanced by many generous qualities. A brother-in-law fell a victim to his fury in a drunken quarrel some four or five years ago, and his life, as a whole, might serve better to "point a moral" than to "adorn a tale." His age must have been from fifty-five to sixty.—*N. Y. Tribune.*

KANSAS NEWS.—ST. LOUIS, Feb. 27, 1859.—The *Leavenworth Times* has advices from Denver city to the 2d inst. New valuable discoveries are reported at Vasquez Fork, ten miles from the Denver claims. The claims were being rapidly taken up, and large accessions to the population were coming from California, Utah and New Mexico. The winter had been very mild, and the Indians numerous, but peaceable.

STATE OF THE LAKES.—The *Buffalo Express* says there is no ice in Lake Erie to be seen from this city. Navigation will open early, and with more activity, we presume, as a number of lines of side-wheel steamers are to run in and out of Buffalo. The Chicago *Times* says arrangements have been made for the establishment of a new line of lake steamers between that city and Buffalo, to run in connection with the New York Central Railroad. The steamers will commence their trips on the resumption of navigation in the spring. It is the design that for comfort and splendor the boats of this line shall not be excelled. The best boats on the lakes are to be included in the line.

MEXICO.—Advices from Vera Cruz to the 22d ult. have reached us from New Orleans. Miramon was still at Orizaba, and had formed a Cabinet, but the foreign ministers at the capital had not recognized him as President. The English and French squadrons were favoring his pretensions. At Vera Cruz, all foreigners were seeking the protection of the American flag.

LATER FROM HAVANA.—Advices from Port-au-Prince, one week later, are received. The only son of President Geffard died on the 23d of January, and the whole population attended the funeral with every mark of honor. Persons banished by Souleque had been invited to return. The National Guard was dismissed.

THE QUEEN AND THE CANADIANS.—Queen Victoria will be petitioned by the Canadian Parliament to cross the ocean, and open the first Parliament in Ottawa, which is henceforth to be the capital of Canada.

A few days ago, a lawyer gave an insult to the Judge of the Court of Common Pleas, at Legasport, Ohio, while on the bench, whereupon the Judge got at once from his seat, and, going into the bar, gave the chap a sound drubbing.

The Worcester *Spy* learns from an authentic source, that after Rev. Theodore Parker arrived at Havana, he had a relapse, and his case looked more unfavorable.

A BIG BARR.—The Shinkens at New Lebanon, N. Y., are about to erect a stone barr 160 feet long, to cost \$80,000.

At Greenville, Mass., Friday, a minister and lady exchanged carpet bags accidentally. He was horror-stricken when he went to look for his garments, to find he had two chemises and three night-caps.

When old Captain Brown heard of the President's instructions to Gov. Medary to offer two hundred and fifty dollars for his apprehension and capture, he issued a proclamation offering two dollars and fifty cents for Mr. Buchanan's head!

THE FLOODS.—At last accounts the Western rivers were falling, the high water having done very little damage.

The Artesian well at Columbus, Ohio, has reached the depth of 1,800 feet, and yet no water.

MAKEREL CATCHING.—The preparations for taking mackerel by machine nets were never so extensive as at the present time in the lower towns of Cape Cod, say the local papers. All the women folk and men of leisure are employed in knitting for anticipated hauls.

SILVER MINE.—Maj. Sprague, U. S. A., who recently purchased a silver mine situated in Dona Ana county, New Mexico, from Hugh Stephenson of that county, for \$2,000 has sold the same to a company in New York for \$10,000.

WHAT IS THE REASON?—A box of tin from the propeller *Palmira* came on shore on Nantux Island, a distance of ten or twelve miles from the wreck, and also a steam-gauge, weighing eight or nine pounds. Can the wise ones explain how these articles, heavier than water, got across the bay? A package of looking glasses, which it took three men to roll up the beach, came up, and not one of them was broken.—*N. H. Standard.*

George B. Farn, of Baltimore, took to heart, what Merriam is to the weather, under the *National Intelligencer* that there will be no visitors of the month during the spring just opening in seven distinct districts, mostly in the southern States.

Two young ladies belonging in Newburgh, a few days since wishing to go from Lowell to Lowell, passed under the Merriam to the cars and railroad, and made the passage of two miles in forty minutes. For some portion of the way there was a strong head wind, or the feat might have been accomplished in less time.

The latest case of faithful Biddym is chronicled by the *Gre. & Id. (Mass.) Gazette*. An Irish girl was dispatched to a neighbor's with a note, and directed to give it personally to the person addressed. On arrival, Biddy found that the neighbor had gone to Northampton whither she wended her way, twelve miles, on foot, and traversed the streets till she found the individual and delivered the note. She then started to return, stopping over night on the way with some friends, and reaching home next day, when she told her mistress that she must give up her place, for she could not go any more such long errands.

Barry, the American horse-tamer, had given four "demonstrations" in Brussels, and handled nine horses, one of them a very wicked pinto-bald mare, and the gray savage *excellence* of the army, who had been regularly thrown for eight years to be shot. It was good twenty minutes before the fore leg could be got up, but when all was over, he growled back them a postscript just as he liked. There were 250 subscribers, and of these 24 were officers in the Government. Five of the Royal family were among the subscribers, including the Duke and Duchess of Brabant, who both expressed themselves highly delighted. He goes to Berlin next.

The *Literary Gazette* publishes a letter lately addressed to the Marquis of Normandy by Walter Savage Landor. They were some time great friends, but, on meeting in Florence, more recently, the nobleman seemed to think that Landor's conduct in his late quarrel with a woman, had not been creditable, and he "cut" him. So thus wrote the poet: "Mr. Landor: Now I am recovering from an illness of several months' duration, aggravated by little by your discharge of my reception of me at the Casino. In presence of my family and of numerous Florentines, I must remind you in the gentlest terms of the occurrence. It was the only personal indignity I ever received. We are old men, my lord, and verging on decrepitude and imbecility; else my note might be more emphatic. Do not imagine I am such a servant of distinctions. You, by the favor of a minister, are Marquis of Normandy; I, by the grace of God, am Walter Savage Landor."

THE CANNONER MAMMERS.—The *Anglo-Indian Magazine* of October last, gives the following facts connected with the fate of the Cannoner Mission at the time of massacre by the rebel army. "The two missionaries were the Rev. W. H. Haycock and H. E. Coker, the latter only ordained a few months before by the Bishop of Madras. They were both in the trenchment with the rest of the residents, doing watch and ward as best they could. Mr. Haycock fell with sun-stroke, and was carried off after having lingered three days in a very distressing state. His poor mother tended him to the last, and soothed him in his dying moments. She was a fellow sufferer with the surviving women and children at the final scene. It would appear also that Mr. Coker was then present, and that it was he who performed the last solemn offices in behalf of himself and all before the ruthless massacre was perpetrated. The religious consolation of our impressive burial service was then, if ever, heartily appreciated by our unfortunate brethren in the faith. There was also a reader named Solomon, who for a time, gathered the strays, he was a fine old man, with the true stamp of Christianity visible in his countenance. He had been baptized years ago by that good kind man, the Rev. Henry Fisher, whose name poor Solomon always mentioned with respect and affection. Fanaticism makes no distinction; so Solomon, aged, sick, and helpless, at length fell a victim to the blood-thirsty rage of the mutineers. He was murdered by the Gwalior rebels in December."

At one of the New Cumnock (Scotland) Burns' festivals, a relic of considerable interest was produced: the low deal chair on which Agnes Brown, the poet's mother, nursed all her offspring. This chair is in the possession of Sir James Stuart Montgomerie, Bart., of Mansfield, on whose estate the worthy matron lived many years.

The intended destination of the various emigrant passengers landed at New York during the past year is reported as follows: New York, 34,296; Pennsylvania and New Jersey, 8,650; New England, 3,680; Southern States, 2,550; Ohio, Illinois, Indiana, Michigan, and other States, 31,131.

The city of New York, judging by the average increase of population for the last 70 years, which has been very uniform for every ten years, will have a population on the island proper in 1890 of 1,750,000. This, with the people doing business in New York, but not residing in the city, will make a population in about twenty years of over two millions.

The Paris correspondent of the *Boston Herald* says: "The average amount of toys sold in Paris is 4,000,000 worth. Last year there were 1,400,000 of doll-babies sold at wholesale. Military toys are going out of vogue, but 750,000 were sold. Pop-gun pistols, which a few years ago were sold in such numbers as to actually raise the price of zinc, (of which they are made) have gone entirely out of favor. In 1848 toy dealers sold 35,000 of drums, in 1854 they sold only 30,000, and the drum market is 'drooping,' with a downward tendency. Scientific toys are now most sought."

The students of William and Mary College have in full meeting resolved that they meet with merited scorn any suggestion to abandon the friends of the College in their temporary embarrassment. "That on the contrary, we are fully determined to remain in Williamsburgh, and conform to the arrangements of the Faculty, until a few brief months have expired, when we trust we shall see dear Old William and Mary, renovated and rejuvenated, rise from her ruins."

The negro slave John Butts, who buried 11 the victims of the yellow fever in Norfolk, Va., and who visited Philadelphia on his parole of honor, to participate in the impending ceremonies in honor of the Norfolk martyrs, which took place recently, makes, in the advertising columns of the *Free*, an appeal for assistance to purchase his freedom and that of his wife and two children.

Mr. PHILIP JONES, aged one hundred and twenty years, died in New Garden, Russell county, Va., on December 1. A short time before his death he was able to attend to his own household affairs, and one day, while in the one hundredth year, he cut and split one hundred rails.

The Rev. Mr. Spurgeon has abandoned his contemplated trip to America, certainly for the present year.

AN AMERICAN STEAMBOAT ON THE RED RIVER OF THE NORTH.

A few days ago we alluded to the recent action of the St. Paul Chamber of Commerce looking to the navigation of the Red River of the North by steamboats during the coming summer. Their enterprise, and the offer made with a prompt response. Capt. Anson Northrup is now transporting a steamer from the head waters of the Mississippi to the head waters of the Red river. As soon as he heard of the bona fide promise to the man who should put the first steamboat on that river, he proceeded with men and teams to Fort Totten, took his steamboat apart, packed the cabin, and loaded ten decks, which started some four or five miles to Red river on the 7th of last month. All the seasonal teams necessary to deliver the rest of the boat on the 1st of March, at last arrived, were just ready to start. By this time they are probably at the end of their brief journey. All the plank and timber necessary to build a new hull has been obtained, and a boat-builder to superintend its construction, and put on the cabin.

Some of our readers may be prone to objections to this enterprise, and suggest various difficulties and defeat. We are confident, on the other hand, that the people of St. Paul in this matter reckon shrewdly. Though its name may hardly have been heard east of Lake Michigan, the Red river of the North is of the greatest prospective importance. It is quite certain that the magnificent cultivable and inhabitable regions to the northwest of Milwaukee will be filled with a numerous and industrious population in the course of time. These areas are greater than all the United States east of the Mississippi river. There are three principal routes which the productions of these areas may take to get to the crowded centers of population and industry. First, they may be sent up the Saskatchewan to its head waters, and thence by a short portage to the head waters of the Columbia, and so on down to the Pacific ocean. Second, they may be carried down the Saskatchewan, across Lake Winnipeg, and down Nelson and Katchewan rivers to Hudson Bay, and thence out to the Northern Atlantic, which is the route the Hudson Bay Company have hitherto used. Third, they may be sent from Lake Winnipeg up to the head waters of the Red river, and thence by short portage to the head waters of the Mississippi, or to the great lakes. This route the St. Paul people are determined to make the first and best, and the result will be the diversion of the productions of these areas through Minnesota, and the transformation of the Red river into their highway to the rest of the world.

These results are not all prospective, by any means. There is now a community of ten thousand souls at Assiniboia and Thervaloia, whose exports now go down Nelson river and Hudson Bay to England. The first steamboat on Red river will at once make the southern the superior route for the transportation of their goods.

Moreover, the Hudson Bay Company will freight the very first steamboat on the Red river with the supplies for their posts on the Upper Saskatchewan, and for the Red river settlements, and the return freight (if not alone amounting to \$1,000,000 annually) will take the same route. Last fall sixty packages of goods were sent by the Company from this city and were forwarded by Red river cars from St. Paul. Their success in this enterprise determined the departure of English gentlemen connected with the Company, who visited St. Paul last spring, to abandon totally the route through the difficult channel of Nelson river. A steamboat on Red river enhances the advantages of the southern route ten-fold. We are also able to state that one hundred and twenty tons of goods from England (via Canadian line of steamers and Grand Trunk Railway), and thirty tons of tobacco, sugar, etc., from this city, will be sent from St. Paul by this overland route to the head waters of Red river the coming spring and early summer. If Capt. Anson Northrup has his boat ready by the first of June, not to say the last of May, *St. Paul* will probably be among his first loads.

LAPLAND REINDEER TRAVEL.


Bayard Taylor thus speaks of reindeer travel in Lapland: "A more bleak and dismal region than the greater part of Lapland could not be imagined, except when the noon-day sky of winter covers it with a mantle of crimson and gold. Here, however, God has made the home of one animal without which human life would be impossible. What the camel is to the Arab, the reindeer is to the Lap. He was created especially for service in the snow as the camel was for journeys over the sand. He is not much bigger than a large Newfoundland dog, and a strong man could easily lift him. His muscular strength is not great, yet he has a vast deal of endurance. His hoof is divided into two compartments, like that of the camel, so that it spreads out and covers a large surface when he puts it down, the parts coming together as he lifts it up again. This peculiarity, combined with his lightness of body, prevents him from sinking into the snow.

From this animal the Lap obtains his clothes, tent, thread, needles, meat, milk, butter, cheese, the handles of his knives, in fact, everything he uses, except his trucket and a little coffee. But of all perverse, obstinate, stupid animals, the reindeer stands at the head. Although he has been so long domesticated, he has not increased in sagacity. The common deer and the gazelle may become familiar with the presence of man, but they never show the least degree of affection for him; and the same is true of the reindeer. All he knows is to jump and run when he is harnessed, and turn round and stand still whenever he chooses to do so. His speed has been greatly exaggerated. There are few reindeer in Lapland that will travel fifty miles an hour, but there are a great many that will go one hundred and twenty miles in twenty-four hours.

To drive a reindeer in the hills can be like a child's game, like undertaking to drive a sturgeon in a rough sea. It is no easy matter to retain one's balance. If you are a new hand, your first sensation is a perfect blank, for you find yourself head downward in a snow-drift. After a series of such experiences you at last succeed in keeping your balance, even when asleep, and guiding the animal, but you cannot prevent him from jumping round, and staring at you with most provoking confusion, as much as to say, "What are you going to do about it?" There is nothing to do but turn him round, start him again, and take your chance of jumping into the dregs as he runs. The animal shows no recognition of his master, except that he will allow him to approach him more easily than he will anybody else. This is the extent of his affection.

The sagacity with which the deer pick out the hidden path under the snow is astonishing. On these exposed plains every wind fills up the furrows, and the traveler is drifting on a pathless sea. The leading deer, driven by a careful Lap, picks out the concealed trail as easily as a pioneer follows the track, or, if he loses it now and then, crosses backward and forward till he strikes it again. Behind him glides the little caravan in single file, silent and strange as a procession of phantoms. There is nothing to be heard but the breathing of the deer, and the slight crunching sound of the sledge upon the snow; as you sit in the uncertain twilight a strange and subtle enchantment seems to come over you, and you almost doubt your own identity."

WHOLESALE PRICE CURRENT OF PRODUCE & MEATS



How A Fish Is Made The CHRISTIAN FISHMAN - The employment of a fish as a Christian emblem is of calchastic origin. The Greek term *ichthys* is common, and in the Greek language it is a word of five letters, which are the initials of the following phrase: "Jesus Christ, Son of God and Saviour." The elevation of a fish as a weather-vane in certain Christian steeples is but, then, very significant.

